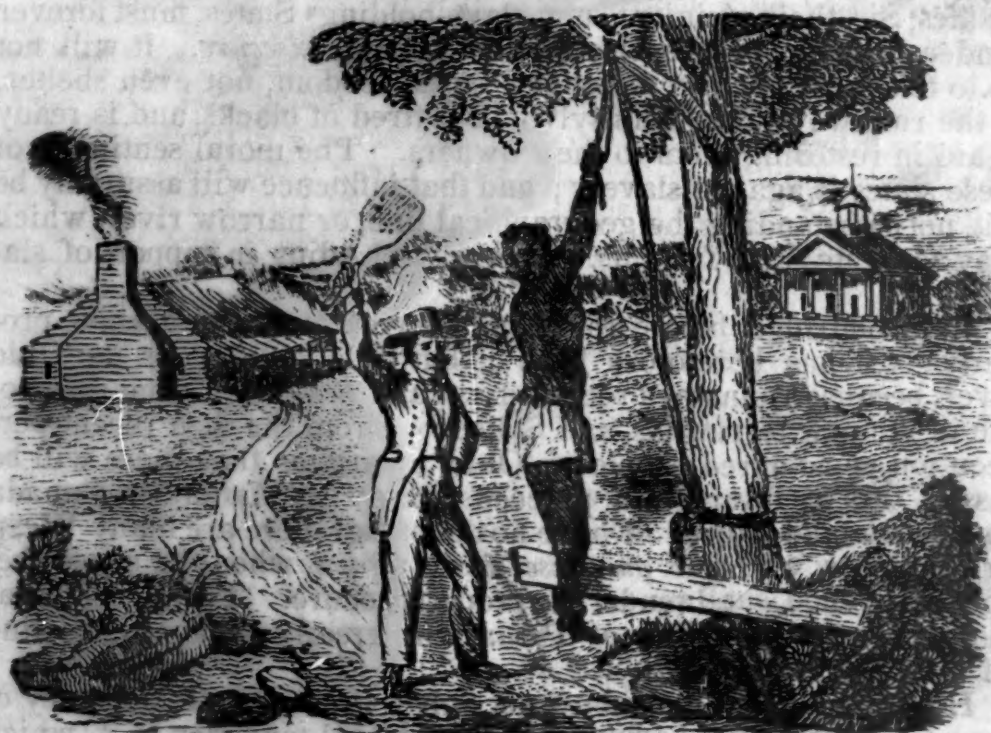


THE
ANTI-SLAVERY RECORD.

VOL. I.

MARCH, 1835.

NO. 3.



See p. 27.

**A punishment, practised in the United States, for the crime
of loving liberty.**

DO THE SLAVES DESIRE THEIR LIBERTY?

It is often said, in apology for American Slavery, that, though the system is wrong in the abstract, when we come to the matter of fact, the slaves are about as happy as labouring people can be. Let us leave theory, and inquire whether facts do teach this strange doctrine. When people are in a happy and prosperous condition, we do not expect to see them anxious to get out of it, or rambling to the ends of the earth, enduring hunger, cold, and nakedness, and facing all manner of dangers, to get into some other condition—they know not what. How is it in regard to the slaves?

Vol. I.

In seventeen Southern Newspapers, taken at random, rewards amounting to \$1450 are offered for *thirty-four runaways*. Run-away slaves are constantly passing through the free States to Canada, where they are kindly received. Some escape to Texas. Many betake themselves to swamps and cane brakes, and in those dismal places live by the greatest hardship, till overtaken by their cruel oppressors. One of the reasons why the Southern States advocated the purchases of Louisiana and Florida, was that they might be able to recover their *runaways*, as well as to open a market for their surplus slaves, and increase the number of slave-holding States. For the same reason they now urge the purchase of Texas.

Judge Upshur, speaking before the Virginia Convention in 1829, says, in regard to the value of slaves in Western Virginia: "And besides, Sir, their vicinity to non-slave-holding* States, must forever render this sort of property *precarious and insecure*. It will not do to tell me that Ohio no longer gives freedom, nor even shelter, to the runaway; that Pennsylvania is tired of blacks, and is ready to aid in restoring them to their owners. The moral sentiment of these states is against slavery; and that influence will assuredly be felt, notwithstanding the geographical line, or narrow river, which may separate them from us." He was pleading in support of slavery.

Mr. Doddridge, before the same Convention, said of slave property: "It has heretofore been of but little value, near the Ohio river, because runaways received aid and protection from the people in the new territories and States." From the then recent persecution of coloured people in Ohio, he argues that there will be less of this in future, and proceeds to say: "Matters in Canada must soon take a turn. I have no doubt that there are many Western Citizens who *will purchase slaves again*, when the causes before mentioned, shall render the property secure. These considerations, *with the acquisition of Texas*, will greatly enhance the value of the property in question."

Here are *facts*, which show not only a great actual frequency of *running away from happiness*, but a general tendency to it, which can only, with the greatest difficulty, be repressed. Do we find the hired labourers of the North *running away* in such numbers, and their employers taking so much pains to prevent it?

Not only are great rewards offered by the masters, and in some States by law,† for the capture of runaways, but very severe *punishment* awaits them on their recovery. The uniform testimony is, that punishment for running away is inevitable and severe.

No master *can* forgive the culprit who is caught in this *crime*.

* Slave-holders do not like to say 'free States.'

† See Revised code of Virginia.

The master is judge, jury, and executioner. He is not generally restrained even by his pecuniary interest, in the person and labor of the slave; for if he has others, his grand object is *to inspire THEM with the greatest possible terror*. Again, in a community where all (that is, whites,) are interested in suppressing the *crime*, no extreme of cruelty in its punishment can be very unpopular. Is it to be wondered, then, that the master, clothed in an absolute and uncontrollable despotism, and supported by public sentiment, should frequently proceed to such horrid barbarities, as are described in the following authentic anecdotes ?

A Southern gentleman, in the debate at Lane Seminary, thus describes the punishment of the *paddle*.

"A bricklayer, a neighbor of ours, owned a very smart young negro man, who ran away; but was caught. When his master got him home, he stripped him naked, tied him up by his hands, in plain sight and hearing of the academy and the public green, so high that his feet could not touch the ground; then tied them together, and put a long board between his legs to keep him steady. After preparing him in this way, he took a paddle, bored it full of holes, and commenced beating him with it. He continued it leisurely all day. At night his flesh was literally pounded to a jelly. It was two weeks before he was able to walk. No one took any notice of it. No one thought any wrong was done."

The following instance occurred near Natchez: (See N. Y. Evangelist, for Jan. 31, 1835.)

"A planter purchased a notorious runaway. He gave him to understand that he could elope if he chose, probably in a tone which warned him of the consequences. The negro took him at his word, but was soon taken and flogged very severely. His master then opened the gate, and told him to go again; he did so, but was in a few days retaken. His master then flogged him, if I recollect, till he fainted, and yoked him in the fence, between the rails, during the day. The wretched negro escaped the third time, but was able to elude pursuit only for a few days.—This time his master beat him till his back was almost raw, knocked out his eye teeth, yoked him in the fence, and poured spirits of turpentine over his bleeding wounds. The poor negro fainted on account of the intensity of his sufferings. My informant received his account from the planter himself."

Not less abhorrent to all feelings of humanity and mercy, are the modes of capturing runaways. The same writer in the Evangelist, whose statements were written to an eminent lawyer in this State, and bear all the marks of candor and accuracy, and accord with a cloud of other witnesses, says:

"Occasionally, armed parties of whites go in pursuit of them, who make no secret of their determination to shoot down all that

refuse to surrender—which they sometimes do. In one instance a negro who was closely pursued, instead of heeding the order to surrender, waded into a shallow pond beyond the reach of his pursuers; refusing still to yield, he was shot through the heart by one of the party. This occurred near Natchez, but no notice was taken of it by the civil authorities; but in this they were consistent, for the city patrols or night watch are allowed to do the same thing with impunity, though it is authorized by no law.”

“Another mode of capturing runaways is by bloodhounds; this I hope is rarely done. An instance was related to me in Clairborne country, Miss. A runaway was heard about the house in the night. The hound was put upon his track, and in the morning was found watching the dead body of the negro. The dogs are trained to this service while young. A negro is directed to go into the woods, and secure himself upon a tree. When sufficient time has elapsed for doing this, the hound is put upon his track. The blacks also are compelled to worry them till they make them their implacable enemies; and it is common to meet with dogs, which will take no notice of whites, though entire strangers, but will suffer no black beside the house servants to enter the yard. Captured runaways are confined in jail till claimed by their owners. If they are not claimed within the time prescribed by law, they are sold at public sale, and in the mean time are employed as scavengers, with a heavy ball and chain fastened to one of their ancles.”

Now, if after all this, slaves continue to *run away* whenever they can get an opportunity, shall we be told that they would not take their liberty if it were given them ?

WHAT HAS THE CHURCH TO DO WITH SLAVERY ?

This depends upon the question whether slaveholding is a SIN. If it is, the Church of Christ has much to do with it. If it is a sin at all, it is a *very great Sin*. It almost shuts out the blessings of the Gospel, from one sixth part of our people. It sends a corrupting influence over our whole nation. Look at the 2,250,000 *immortal beings* used as *property*, as machines for making money. The evil is too mighty to be seen at one view. Take a single slave; follow him through a life of hard labour without wages:—See how his mind, deprived of proper instruction, shrinks and dwindles under the whip and the fetter. See how his heart, plundered of its holy affections, is delivered over to brutality and corruption. Go to the slave-auction ! See human forms, from infancy to gray hairs, sold under the hammer. See human souls bartered away for “cash.” See families that God hath joined together, separated—never again to meet in this world. Count, if you can, the groans, fathom the bitter woes, occasioned by these separations.

Sum up the thousands of such scenes that take place every year in the great DOMESTIC SLAVE-TRADE. Go along with the chained drove, from the Potomac to the Mississippi.—Then again, glance your eye upon the varied shades and features of these unhappy slaves, and see the sure evidence that white masters traffic in the souls and bodies of their *own children*.* Follow out the investigation into its details, and you will begin to learn the greatness of the sin.

But go forward a little further. Follow to the judgment bar of Christ, all the souls that have been trained up in slavery. Before the same bar will stand the American Church. Will not this immense and woful havoc of souls—which God created in his image, and for which Christ died—be one of the first things to be inquired into by the Judge? Will not every individual christian be asked, “*What hast thou done in this matter?*”

Now look and see what the church is doing. See how, in its largest denominations, it embraces in its bosom slaveholders of all sorts. How it abstains from reproof. How, in its most solemn assemblies, slaveholders are mingled and sit down together at the table of the same Lord. Christians at the north *say* they are opposed to slavery. Count the number of ministers whom they have sent to the south, who are now slaveholders. Ask whether these slaveholding preachers are ever kept out of the pulpit, when they visit the North. How many ministers preach against slavery, either at the South or the North? Count the number of churches that bear a testimony against the sin by excluding slaveholders, like other open sinners, from their communion.

Now, can any christian man in his senses say, after such an examination, that the church is ready to answer to God for American Slavery? No—The first thing that the Church has to do with slavery is, to *repent*, and purify itself from the practice of it. The second is, to *repent* of the great sin of attempting to justify slavery from Scripture. The third is, to *repent* and show toward the injured victims of slavery, the spirit of Him who came to open the prison doors, to unbind the captive, and let the oppressed go free.

W.

* In 1834, a man who had resided three years in New-York, and bore a good character, was taken out of his bed at midnight, and with his wife and son, carried back into slavery by his *own cousin*.

In the same year, a white man of Newbern, N. C., carried his four *slave children* to New-Orleans, by way of New-York, having sold his *wife, their mother*, to a New-Orleans trader, three years before.

In the same year, a man by the name of Phillips was taken up in New-York, by a “*Speculator*,” to whom he had been sold by his father, and carried to Virginia as a slave. Many honorable names might be mentioned in connexion with such facts.

SLAVERY IN THE DISTRICT OF COLUMBIA.

Mr. Dickson of N. Y., in presenting a number of petitions, among others, one from 800 *ladies*, praying for the Abolition of Slavery in the District, made some very forcible and appropriate remarks. He did not mince the matter, but threw the *live coals of truth* upon the very nest of abominations. His motion to refer the petitions to a select committee was *laid on the table* by a vote of 117 to 77. Had even New England and New York given a righteous vote, it would have been otherwise. A specimen is given below :

"The petitioners complain, that, by the laws of the United States, the slave trade, in and through the District of Columbia, is permitted to be carried on with distant States, and that this District is the principal mart of the slave trade of the Union.

Sir, the foreign slave trade with Africa is condemned by the laws of this country, of England, of France, and by those of almost every nation of the civilized world, as piracy ; and those who carry it on are denounced as outlaws, and the common enemies of the human race. And yet we tolerate, in this District, and at our seat of government, a traffic productive of as much pain, anguish, and despair, of as deep atrocity, and as many accumulated horrors, as the slave trade with Africa.

And here, there are no foreign powers to compete with us ; we have no rivals ; the trade is all ours, and the odium and the guilt are all our own.

Private cells and prisons have been erected by the slave traders in the District, in which the negro is incarcerated until a cargo of slaves, of 'human chattels,' can be completed. The public prisons of the District, built with the money of the whole people of the United States, have been used for the benefit of the slave traders, and the victims of this odious traffic have been confined within their walls. The keepers of those prisons, paid out of the monies of the whole people, have been the jailers of the slave traders, until their drove, their cargo of human beings, could be completed.

The petitioners complain that a traffic so abhorrent to the feelings of the philanthropist, so replete with suffering and wo, is approved and licensed by the Corporation of the City of Washington, which receives *four hundred dollars a year for each license*, thus increasing her treasures by the express sanction of so odious a trade. Finally, the petitioners complain of the existence of slavery in the District of Columbia, as the source of all the before mentioned evils, and others too numerous now to detail.— They consider it as unchristian, unholy, and unjust, not warrant-

ed by the laws of God, and contrary to the assertion in our Declaration of Independence, that 'all men are created equal.' "

PROGRESS OF THE ABOLITION CAUSE.

The doctrine of immediate emancipation, and kind treatment of colored people, is every where called a most *dangerous* doctrine. The reason is this. It has a principle of *life* in it. It is *truth*, and being once brought to the full notice of men, it will and must *go forward*. Lies cannot stop it, ridicule cannot, mobs cannot. Discussion may be suppressed, lips may be sealed, the press may be muzzled, but the leaven of *thought* is at work. Thousands of minds are constantly on the stretch to fortify themselves against self-evident truths, and to avoid conclusions inevitable from their own premises. A vain struggle this. "I am afraid to read your pamphlets," said a worthy minister to an Anti-Slavery agent, "lest I should be obliged to come over!" He is now an abolitionist.

Few and feeble as have been the means, in comparison with the difficulty of the object, and the strength of the opposition, great effects have already been produced. More than 150 thorough-going Anti-Slavery Societies are registered. Four of these are State Societies. So far as returns will enable us to judge of the number of members, they are not less than 7500. So far as these are concerned, prejudice against color is levelled with the ground. By the labors of four agents employed by the Society, and the two noble champions of humanity, Stuart and Thompson, from England, and those of the devoted Mr. Birney of Kentucky, the number of abolitionists is daily and most rapidly increasing. Mr. Birney is cheered by the conversion to his sentiments of many strong men in Kentucky. Mr. Weld in Ohio, is lecturing with his usual zeal and eloquence, and his success is not less remarkable than that which attended his lectures on Temperance. There is a fair prospect of forming a powerful State Society in Ohio. Mr. Stuart has produced the happiest impression in Ohio and New-York. By the wise and well directed labors of Mr. Phelps, State Societies have been formed in Maine and New Hampshire, and a mighty impulse has been given to the cause in those States. The eloquence of Mr. Thompson has opened a way for him to the *heart* of New England, through prejudices apparently less penetrable than its own everlasting granite. At first, all doors seemed to be shut against him, as if the opening of those lips which plead successfully for the freedom of 800,000 British slaves, would be the destruction of our liberties. Now he is lecturing to delighted auditories in the churches of such places as Portland, Providence, Salem, and Boston. In spite of the reproach that

has been so inhospitably hurled at him, as a "foreign emissary," those who have listened to his appeals, do not hesitate to predict that America will yet be proud to adopt him as the Lafayette of her *moral* revolution.

In opening to colored youth the best facilities of education, progress has been made. The school at Canterbury was not suspended, till it had shown just when and how prejudice sets its foot upon the neck of the injured race. Schools of a similar kind are multiplying—They are already too numerous to be crushed. In Cincinnati, four or five flourishing schools have been established by the Students of Lane Seminary. Noyes Academy in New Hampshire, is cordially opened to all without respect to color. The same is true of the Oneida Institute, a Seminary of the highest order under the efficient Presidency of Rev. Beriah Green. These offers will be most gladly embraced by those for whose benefit they are intended.

Again, the correctness of the doctrines advocated by the Anti-Slavery Society, is coming to be universally admitted. The recent organization of a new Society "for the improvement of the colored race," shows that the public mind is coming to the conviction that the colored race *must forever remain with us*. This is a great point gained. For as soon as they are felt to be in *fact* and in *right*, our own countrymen, the christian benevolence of the country will be emancipated from its bondage. It will flow out to meet the colored man; it will take him by the hand as a brother; it will lift from his shoulders the crushing burden; it will proclaim his rights—and the fetters of the slave will fall asunder.

Nothing is wanting to insure complete and speedy victory, but a *firm adherence* to those righteous principles that have thus far triumphed beyond a parallel.

A SCRAP OF HISTORY.

A complete history of Christian Slavery, taking in the acts of individual Slaveholders, together with Slave laws, and decisions in courts of justice, would be a work containing more absurdities in reasoning, and more savage injustice, than could be collected from the history of any savage or heathen nation in existence.

A decree of the Royal court of Martinique, as given in a French Review, (edited by a colored man in Paris,) will furnish a *specimen* of what such a work would contain.

"The court condemns Elysee (aged 15 years) to be hung until he is dead; and his body to be cast into the ditch, for having formed the project to run away, and thus having attempted to rob his master of the amount of his own value; and further, that

Agnes his mother assist in the execution, as she hid her son, procuring him an asylum under *pretext* of pity, and furnished him with food and sustenance."

THE CASE OF ONESIMUS.

From George Thompson's speech at Manchester, in reply to Peter Borthwick.

"Yes! resumed Mr. Thompson, this is all very beautiful: but then, St. Paul sent Onesimus back to Philemon! Well then, about this Onesimus. In the first place, does the gentleman know that this Onesimus was a slave in the sense that the negroes in the West Indies are slaves? Second. Did Philemon possess a property in his life and limbs, as the West India slave-owners say they have in the life and limbs of the negroes? He should have proved this before he justified slavery, because St. Paul sent Onesimus back to Philemon. We find in the 18th chapter of Matthew, that a certain king would take account of his servants. Now, the word *doulos*, translated servant there, is the same which is translated servant in the epistle to Philemon; and we find there, that one unfaithful *doulos* owed his master ten thousand talents. How could an abject slave owe ten thousand talents? But mark the conduct of his master. He orders the slave and his family to be sold, that he may be repaid. He sells his own property to pay himself! I may perhaps illustrate the folly of this conduct, supposing *doulos* to mean slave, by a homely simile. A horse in a stable slips his halter, and eats some beans out of a sack, and the master says, 'Oh thou wicked and ungrateful horse! did I not give thee hay enough? and yet hast thou broken loose and eaten up this sack of beans! Though thou art mine, and though thou hast cost me fifty pounds, I will punish thee for this. I will sell thee to-morrow, though I should lose by thee, that I may repay myself for the beans thou hast eaten.'

Suppose this *doulos*—this slave, according to the West Indian translation, runs away, and becomes a convert to principles that he knew not before—that he is recognized and sheltered, as St. Paul kept Onesimus—and that he is sent back with a message, 'I send you back your runaway.' In such a case, no doubt the slaveholder would say, 'Ay, to be sure, let me have him!' But what does St. Paul say? Does he bid Philemon take Onesimus, and treat him as the poor boy was treated for running away with his own naked body? No! Does he say, 'Take him and hang him!' No! Does he say, 'Flog him?' No! Does he say, 'Chain him?' No! Does he say, 'Put a collar on him?' No! He says, 'Receive him *not as a servant, but as a brother.*' He bids him esteem him as more than a servant—as a brother beloved."

Slave Joseph & Co. Banto

THE MERCHANDISE OF MEN.

The last Charleston Courier contains *eighteen* advertisements of slaves to be sold, chiefly at auction, comprising *eight hundred and forty-one* slaves of both sexes and all ages, besides several advertisements of the whole "stock of negroes" of a plantation, without specifying the number. In the Georgia Journal, of Dec. 31, 1834, are *nine* "SHERIFF'S SALES," in which "negroes" are to be sold, comprising *thirty-two*, besides "all the negroes" on a certain plantation. In the same paper are *fourteen* advertisements of "ADMINISTRATOR'S SALES" of slaves, comprising *one hundred and fifty-five*. Mark it, reader, in this way slavery is "entailed." There are also *six* similar sales of *whole stocks* advertised. In the same paper is the following advertisement:

"Fifty Likely Young* Negroes, OF BOTH SEXES, FOR SALE.

IN addition to my former stock, consisting of some first rate Cooks, Washers and Ironers, several well qualified Chamber Maids, two first rate Seamstresses, and one Man Cook; the balance Field Hands, men, boys and girls. I will have supplies *every fifty days*. Persons wishing to purchase, will do well to call at No. 2, near the Bridge, and examine for themselves.

OLIVER SIMPSON.

Hamburg, S. C., July 30.

From the Natchez Courier and Journal.

180 Negroes for sale.

I HAVE just arrived with the above number of VIRGINIA NEGROES, of both sexes, and offer them on the most accommodating terms. Among them are two good carpenters, three blacksmiths, and several house and waiting servants. I also have a fine wagon and team for sale.

JOHN L. HARRIS.

December 19, 1834.

THE SLAVE JOSEPH.

"Come," said Judah, "and let us sell him to the Ishmaelites." And the rest agreed to it. "Then there passed by Midianite merchantmen [slave-traders] and they lifted up Joseph out of the pit, and sold Joseph to the Ishmaelite for twenty pieces of silver." Poor boy! His father had sent him on a *kind* errand to his brothers, and was waiting for him to return. But these wicked brothers did not care if they broke the poor man's heart, and brought down his

* How could these be called "young," if in *buying up* in Maryland and Virginia, there is no separation of families?

Down with the Dogey's Down

THE LAW OF EVIDENCE IN OHIO.

35

gray hairs with sorrow to the grave. They loved money more than they did their brother Joseph. So they sold him. What, sell their own brother! Yes, and the same thing is done now every day in slave states. White men sell their own colored children. Sometimes they sell them *by the pound*, and get four and often five dollars a pound for their sons and daughters. "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" Thus said God, by the prophet Jeremiah; and His judgments cannot be distant. Even slaveholders sometimes tremble when they think that for all their wicked deeds they shall be brought into judgment. One of them, a Virginian, said, "I tremble when I reflect that God is just." And well he might. Belshazzar, king of Babylon, trembled when there came forth fingers of a man's hand, and wrote upon the wall his doom. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees struck one against another." Think of that, you who buy and sell the bodies and souls of men. Remember that God is just, and that His justice will not sleep forever!

THE LAW OF EVIDENCE IN OHIO.

The law of Ohio ordains, that "*No black or mulatto can be a witness in a case where either party is white.*" In Chase's edition of the Statutes, there is the following note upon this law.

"This section does not extend to persons of a shade nearer white than mulatto. Such persons are admissible as witnesses; and against such the testimony of negroes and mulattoes cannot be received. (Gray vs. Ohio—4 Ohio Reports, 353.)" The law of some of the States defines a mulatto to be, "every person other than a negro, having one fourth part or more of negro blood."

Under this iniquitous law, the following case may occur. The life of a man depends upon the admissibility of a witness, who declares that he is only one eighth negro. But he is objected to by the counsel as being a mulatto. There is only one person in the world who can decide the question, and that is the witness's mother, who alone can tell whether she herself is *one half* or *one fourth* black—and in either case her testimony cannot be received! Surely prejudice against *color* is the perfection of folly!

A LASH ON THE BARE BACK IS VALUED AT 40 CENTS IN VIRGINIA AND ILLINOIS.

The law, which is common to both states, runs thus: "In all cases where free persons are punished by fine, servants shall be punished by whipping, *after the rate of twenty lashes for every eight dollars*, so that no servant shall receive more than forty lashes at any one time?"—only \$16 worth of whipping at one time!

POETRY.

Oh rouse ye—ere the storm comes forth—
 The gathered wrath of God and man—
 Like that which wasted Egypt's earth,
 When hail and fire above it ran.
 Hear ye no warnings in the air?
 Feel ye no earthquake underneath?
 Up—up—why will ye slumber where
 The sleeper only wakes in death?
 Up now for Freedom!—not in strife
 Like that your sterner fathers saw—
 The awful waste of human life—
 The glory and the guilt of war:
 But break the chain—the yoke remove—
 And smite to earth oppression's rod,
 With those mild arms of Truth and Love,
 Made mighty through the living God!
 Prone let the shrine of Moloch sink,
 And leave no traces where it stood—
 Nor longer let its idol drink
 His daily cup of human blood:
 But rear another altar there,
 To truth, and love, and mercy given,
 And Freedom's gift and Freedom's prayer
 Shall call an answer down from Heaven!

RECEIPTS

INTO THE TREASURY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

From Jan. 20th, 1835, to Feb. 20th, 1835.

Bath, Maine, N. Swasey, Mon. col.	30 00	New York City, Ann Blackwell, . . .	5 00
Brighton, N. Y., Joseph Bloss, "	2 00	" Arthur Tappan, . . .	1000 00
Brooklyn, Con., Rev. S. J. May "	6 00	" Lowell Holbrook, . . .	50 00
Cleveland, Ohio, Rev. Stephen Peet,	5 00	" Lewis Tappan, . . .	25 00
" J. M. Sterling, . . .	30 00	" Wm. Green, jr. mon. sub.	83 33
Carlisle, Pa., Henry Duffield, mon. col.	5 00	" John Rankin, mon. sub.	100 00
Cazenovia, N. Y., Truman Kellogg, "	4 00	Philadelphia, Pa., Henry Grew, "	2 00
Dunbarton, N. H., Rev. J. M. Putnam, "	5 00	" Mrs. L. Mott, "	5 00
Hallowell, Me., Rev. G. Shepard, "	20 00	Rome, N. Y., S. B. Roberts, "	10 00
Hamilton, N. Y., Edwin Brown, "	2 50	Rochester, " Dr. W. W. Reid, "	29 50
Ipswich, Mass., Wm. Oakes, . . .	10 00	Syracuse, " Seth Conklin, "	3 00
Livingston Co. N. Y., Wm. McCracken, 4 00		Sherburne, " Alfred Barrett, "	3 00
Milbury, Mass., A. S. Society, . . .	10 00	" John Harrington, "	1 00
Morristown, N. J. H. A. Halsey, mon. col.	1 00	" Horace Tracy, "	0 50
New-Athens, O., Hugh Stephenson, "	1 00	Syracuse, " Seth Conklin, . . .	9 00
New-Hartford, N. Y., U. H. Kellogg, "	1 50	Westchester, N. Y., Hon. Wm. Jay, 50 00	
N. Y. Mills, N. Y., Rev. L. H. Loss, "	21 00	" Mr. Bingham, . . .	1 00
N. Haven, A. Townsend, . . .	5 00	Receipts for Record at office, . . .	27 38
" Scholars of Mrs. Fowler's colored Female School, being the amount she was to distribute among them as rewards, . . .	1 50	do. do. Books and Pamphlets, . . .	25 13
		Total,	\$1593 34